1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

651 Each house, therefore, paid a mean rate of two rupees per annum; but, partly from various remissions of taxes, and partly from the inability of the poorer classes to pay, excepting by bodily service, the total amount of house-tax rarely exceeded Rs. 30,000.

793 644 But besides the 18,000 paying houses, there were about 4,000 houses alienated for the support of the numerous monasteries, and about 1,000 for the maintenance of the queen and the various members of the 643 royal family. The Gyalpo also had his own villages, which contained about 1,000 houses more. The whole number of dwellings in Ladák was therefore about 24,000.

651 Under the Dogra rule, although the number of inhabited dwellings has diminished, yet the number of paying houses is still about the same, as all the crown villages have been appropriated by the government. The assessment is, however, different, as a much greater number of houses have been taxed at the higher rates. I could not obtain any precise information as to the number of houses included under each rate; but as the gross amount of collections was generally estimated at nearly Rs. 50,000, the following scale must be a close approximation to the truth. The mean rate is two and a half rupees per house.

1,000	houses of	large	size at	Rs. 7	each	= Rs. 7,000
5,000	„	middle	„	3½	„	= 17,500
12,000	„	small	„	1¾	„	= 21,000
18,000	houses paying	...	...	...		Rs. 45,500

There were besides two other sources of income which contributed to swell the revenue of the state; namely, a tax on the brokers who transacted all commercial affairs between the different merchants both home and foreign;

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

or about £8,000 sterling. The last item is the gross amount derived from a heavy tax which has been imposed on all the *gonpas*, or monasteries, throughout the country. The sums paid by the different religious establishments were thus stated to me—

Monastery of Hemis (with Hanlé)	...	Rs. 900
„ Chimra	...	900
„ Thigsé	...	500
„ Pitak	...	500
„ Gáwan	...	900
„ Láma Yúrrú	...	900
Twenty-five smaller monasteries at Rs. 60 each	=	1,500
		Rs. 6,300

The charge incurred in the maharaja's government of Ladák, I found it impossible to ascertain with any degree of precision, as it was a delicate subject to make inquiries about. From various sources I could only learn that the country is divided into districts, over each of which is appointed a thanadar on a small salary, varying from Rs. 200 to Rs. 500 a month. There are five of these thanadars in Ladák, each independent of the others, and accountable only to the maharaja himself. The principal of them is Basti Rám, the thanadar of Lé, a shrewd and intelligent man, and a tried soldier. He is a native of Káshtwár, and was a petty officer under Zoráwar Sing on the first invasion of Ladák. He was present at the surrender of Skardo, the capital of Balti; and he was one of the few survivors of Zoráwar Sing's unfortunate expedition into Great Tibet in the winter of 1841, A.D. His quickness and experience, combined with a frank and easy manner, secured him the confidence of the maharaja; and after successfully ruling the district of Zanskar during a very turbulent period, he has now obtained one of the highest posts in

: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

721 to the Botis of the east, which will account for his
173 entering Kashmir by Gagangir on the Drás road, as related in the Raja Taringini.

712 The forts of Eastern Ladák were nearly all castellated
● 793 monasteries, the defence of which was intrusted to the
[701] unwarlike monks, assisted by a few of the armed peasantry, who performed the duty by turns, under the command of one who was dignified with the title of *Kharpon*, or governor.* In Western Ladák there were several castles belonging to petty chiefs, such as Paskyum and Soth, which were better calculated for defence. The
[312] monastic castles were mostly perched on high rocks quite destitute of water, and it was a part of the daily duty of the garrison to fetch water for the monks. Had any of these castles possessed a proper supply of water, their generally inaccessible positions would have rendered them safe against all common attacks. I have seen the monasteries of Hanlé, Hémis, Thigsé, Shé, Lé, Pitak, Phyang, Bazgo, Láma Yúrrú, Hesku, Kharbu, Thakshé, and Mulbil, as well as the ruined forts of Balukhar and Paskyum. The monasteries are all built on steep cliffs, more or less high, with stone walls coloured white and red, and surmounted with an endless number of small flags. They are generally difficult of access, and always picturesque. Perhaps the most remarkable is that of Thakshé, on the right bank of the Kánji river. It is perched on a lofty isolated cliff, bluff and overhanging on the north side, and with a precipitous slope of about 65° on the south side. The only ascent is by a very steep pathway.

* *mKhar-dPon*, "fort-chief." A fort is also called *rDsong*, and the governor *rDsong-dPon*. Every commandant of a castle, or military post, even if his garrison does not amount to more than four men, is dignified with the title of *Kharpon*.

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

161 in stating that the total number of houses was formerly
[157] 24,000, of which only 18,000 paid the house-tax. At
the rate of 6·7 persons per house, the lay population
would have been 160,800, and the whole population
[162] 172,800. But as the result of Moorcroft's inquiries
gave a rate of little more than six persons per house,
a mean rate of about six persons and a half per house
may be taken as the nearest approximation to the true
rate. This rate will give a lay population of 156,000,
and a total population of 168,000 persons. As this
number agrees so nearly with Moorcroft's estimate, it
may be assumed to be tolerably correct.

•793 In stating the number of professed religionists at
162 12,000, I have been guided only by the vague state-
ments of the people. Some asserted that the number
of lamas and nuns formerly amounted to 20,000; but
the more general reckoning was only ten or twelve
161 thousand. The total amount of population (between
1820 and 1830) was therefore most probably about
165,000 persons, as estimated by Moorcroft.

702 The correctness of this estimate seems to be borne
out by the following statement. In 1834, when the
Gyalpo called upon all the people to join in repelling the
invasion of Zoráwar Sing, he is said to have collected a
body of 22,000 men. As the number of houses was
24,000, and as each house was bound to furnish one
soldier, the number of fighting men should have been
24,000. But the difference is fully accounted for by the
ascertained loss of 14,000 persons by small-pox just
before the invasion; for as one-fourth of these must
have been grown-up males, the number of soldiers
collected ought not to have exceeded 21,500; and
making allowances for illness and other causes, was

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

introduced for more than seventy years, until, in A.D. 971, it was finally restored, and has since continued to be the dominant religion of Tibet.

The great spread of the *Pon-gyi-chho*, or Pon religion, can be best appreciated by the traces of its former existence in the widely distant regions of Arakan and Ladák. The people of Arakan give a long line of fifty-five *Pun-na* princes* as their earliest sovereigns, a dynasty which must have reigned for at least 600 years. In Ladák the great monastery of *Lama Yurru* is still called *Yung-druny-Gonpa*, or the "monastery of the mystic cross." The establishment of this monastery is attributed to Naropa, a Lama from Brigung, near Lhasa; but it seems more probable that the name of *Lama Yurru* was derived from the Lama, because he had suppressed the faith of the mystic cross (*yung-drung*), and had established the Lamaïc doctrine of Buddhism.

But Buddhism was the prevailing religion of Ladák from the conversion of the people by Asoka's missionaries down to A.D. 400, when Fa Hian visited India. At that time he found Buddhism flourishing in the little state of *Kia-chhe*, or Ladák, as well as in Kotan and other small states to the northward of the Tsung Ling, or Karakoram. The king of *Kie-chha* (Kha-chan, or "Snow-land)" still celebrated the great quinquennial assembly† of the Srámanas which had been established by Asoka. The ceremony, which lasted for one month, was conducted with becoming gravity, and closed by the

* Journ. As. Soc. Bengal, XIII. p. 31,—Captain Latter.

† In the Gyalpo's time, the Lamas assembled annually at Lé, in the month of *Táng-po* (March), and were dismissed with presents. They now assemble at Hemis, in June. In this monastery there are still 160 Lamas.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

III.—DIFFERENT SECTS—LAMAS.

During the palmy days of Indian Buddhism, the faith of the Tibetans most probably partook of all the different fluctuations of belief that prevailed in India. The most ancient religious sect that is now known is the *Nyimapa*, all of whom wear red dresses. Most of the Lamas in Ladák and Ngari are of this sect. In the middle of the eighth century *Urgyan Rinpoche* (the gem of Urgyan, or Padma Sambhava) was invited into Tibet by Khrisrong De-tsan. He is said to have been an incarnation of the Dhyáni Buddha Amitabha (*Hod-pag-med*). He was the founder of a new sect, who differ from the *Nyimapas* chiefly in their worship of this incarnation. In the eleventh century Tibet was visited by *Chovo-Atisha*, a Bengali Pundit, who infused new vigour amongst the votaries of Buddhism. His pupil *Bromston* founded the Rareng monastery, and originated the *Káhdampa** sect, or those who are content with the observance of the "precepts" (*kah*), without caring for the acquirement of the higher branches of transcendental wisdom. The followers of these three sects all wear red dresses. Another sect, the *Sákyapas*, also wear red; but I know nothing of their peculiar tenets.

In the middle of the fourteenth century appeared the great Lama *Tsong khapa*. Some say that he was an incarnation of Amitábha (*Hod-pag-med*), and others of Manju Sri (*Jámya*). He was born in 1355, and died in 1419. He built the temple of *Gáhldán*, and was the first great abbot (*khánpo*), who occupied the Gáhldán

* *bKah-gDams-pa*, "followers of the precepts."—Csoma, Grammar, p. 197.

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

chair, which has been filled by a succession of abbots down to the present day.

The earlier abbots or patriarchs were the following :*—

1.	Tsong-kha-pa	born	1355 A.D.
		founded Gáhldán	1407
2.	Darma Rinchhen	born	1417
3.	Gelek Paldan	„	1429
4.	Zhalu Lekpa	„	1436
5.	Logros Chhos	„	1448
6.	Baso Chhosgyan	„	1461
7.	Logros Tanpa	„	1471
8.	Mon Lampal	„	1478

Previous to the establishment of the *Gáhl-dán* chair by Tsongkhapa, there would appear to have been no great patriarchs, or head abbots, of the Lamaïc priesthood; but the principle being once established, the attainment of this rank became an object of ambition, and the great abbots of *Gáhldán* were soon eclipsed by the superior piety, greater learning, and more active zeal of the abbots of *Tashi-Lhunpo*.† But the fame of Tsongkhapa was confirmed. He had established the annual feast of "intense supplication," which is still observed, and had originated the great sect of *Gelukpa* (the virtuous), which are distinguished from the older sects by a yellow dress. This sect is now the most numerous in Tibet, and both the *Dalai Lama* of Lhasa and the *Tashi Lama* of Tashi-Lhunpo belong to it. Tsongkhapa's memory is still venerated throughout Tibet. Pictures of him are hung up in all the temples, and the holy impressions of his hands and feet are said to be preserved

* Csoma's Chronology. Grammar, p. 181.

† *bKra-shis-Lhun-po*, the "mass of glory." It is pronounced *Tashi*, and is a very common man's name. Lhun-po is the English word "lump;" and the Greek Ο-λυμπο-ς.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

in butter* in the western chamber of the Potála monastery.

Gedun Tub-pa ("the perfect Lama"), the founder of Tashi-Lhunpo, was born in A.D. 1339. He built the temple in 1445, and died in 1474. Before his death he had supplanted the abbots of *Gáhldán* in the estimation of the people, and his successors have enjoyed the reputation which he established: for previous to his time the great abbots of Gáhldán had been elected by the choice of the Lamas; but the bold and original mind of *Gedun Tub-pa* devised the present system of a perpetual incarnation. He himself was said to be an incarnation of the celestial Bodhisatwa Padma Páni; and at his death he relinquished the attainment of Buddhahood, that he might be born again and again, for the benefit of mankind. He died in 1473, and in 1474 his successor *Gedun Gya-tsho* (the Ocean of Lamas) was discovered as an infant by the possession of certain divine marks. The fifth in succession, *Navang Lozang Gyatsho*, founded the hierarchy of Dalai Lamas at Lhasa, in 1640, and made himself master of the whole of Tibet. In 1643 he rebuilt the Potála monastery, and in 1650, after repeated solicitations, he paid a visit to the Emperor of China. The inscription of the Emperor Khang-hi, engraved on stone, calls the grand Lama of Lhasa, who had been reigning in 1642 (that is, Navang-Lozang), the *fifth* Dalai Lama. But he was in fact the *first* Dalai Lama, although he was the *fifth* Tashi Lama who had

* Nouv. Journ. As. 1830, p. 169. Father Hyacinthe. The prints of the Grand Lama's hands were eagerly sought for by the people.—Turner, 459. Several of my pictures have these prints on the back. I have also a *sanad*, or grant, by the Emperor Akbar, which bore on the back the print of his royal hand.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

175 occupied the chair of Tashi Lhunpo. Since his time
● 793 there have been two great Lamas, the one called the Dalai Lama, occupying the chair at Lhasa, and the other called the Tashi Lama, filling the chair at Tashi Lhunpo. Precedence is given to the Dalai Lama, both in writing and in conversation; but their influence is pretty equally divided. Both chairs are filled by a succession of supposed incarnations, and generally the elder of the two is the most influential. The succession from *Gedun Tubpa* down to the present day is the following:

—	Written Names.	Spoken Names.	Date. A.D.	Remarks.
1	dGe-hDun-Grub-pa	Gedun-Tubba	1389	Born. Founded Tashi Lhunpo 1445.
2	dGe-hDun-rGya-mTsho ..	Gedun-Gyatsho ..	1474	
3	bSod-nams-rGya-mTsho ..	Sonam-Gyatsho ..	1541	Visited Altun Khán.
4	Yon-tan-rGya-mTsho ..	Yontan-Gyatsho ..	1587	
5	Nag-dVang-bLo-bZang ..	NAVANG LOZANG ..	1615	Established himself as Dalai Lama; 1640 conquered Tibet; and visited the Emperor of China 1650.
6	Rin-chhen-Tshangs-dByangs	Rinchhen Tshang Chang	1690	?
7	bLo-bZang-skal-lDan ..	Lozang-Kaldan	1725	?
8	bLo-bZang-hJam-dPal ..	Lozang-Jampal ..	1760	A minor in 1774.
9	Lung-rTogs-rGya-mTsho ..	Luntok Gyatsho ..	1790	?
10	Tshul-khrims-rGya-mTsho ..	Tshul-thim Gyatsho ..	1817	?
11	dGe-dMu-reGya-mTsho ...	Gemure Gyatsho ..	1835	Nine years in 1844.

795 But besides these two great Lamas of the yellow sect of
793 Gelukpa, there is a third great Lama in Bhutan, called the *Dharma Raja*, who is the head of the *Dukpa* sect, all of whom wear red dresses. Dharma Raja is his usual title amongst the people of Bhután, but amongst the Tibetans he is generally called *Jigten Gonpo** (Lord of the World). The Dalai Lama is called *Gyalba Rinpochhe*,

* See Plate XXII.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4
p. 370a

Plate XXII

● 793

JIGTEN-GONPO
The Dharma - Raja of Bhutan

1;Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

775 the "Gem of Majesty," and the Tashi Lama is called
793 *Panchen Rinpochhe*, the "Gem of Learning."

782 All who have taken the vows of celibacy are called by the collective name of *Gédun*, the clergy. A monk is styled Lama, and a nun Ani. But the followers of the Gelukpa sect are divided into several classes. The lowest grade is the *Getshul*, or neophyte, and the *Gétshulma*,* or novice. The professed monk is called *Gelong*, and the professed nun *Gelongma*.

795 The principal sects in Tibet have already been mentioned, but there are some others deserving of notice. Of these the principal is the *Karmapa*,† or "believers in the efficacy of works." They are the same as the *Kármmikas* of Nepál. The *Kahgyudpas* are "believers in the succession of precepts." They are satisfied with the observance of the *Do* (sutras or aphorisms), and care not for the attainment of the esoteric doctrines of the *Sherchin* (Prajnáparamitá), or "transcendental wisdom." The *Brikhungpa* sect derives its name from the district of Brikhung. I know nothing of their tenets. All the above sects were offshoots of the Gelukhpa, and accordingly they wear yellow dresses. The Dukpa sect wear a red dress. They are numerous in Bhutan, and are found all over Tibet. I know nothing of their peculiar tenets; but from the name of the sect, *Dad-Dukpa*, which means "faith in the thunderer," I should suppose that they pay especial reverence to the holy *Dorje* (*Vajra*, or thunderbolt) which descended through the air, and fell at Sera in Tibet. A picture which I possess of the great Lama *Skyobba Jigten Gonpo*, of the red sect, represents him with the *Dorje* in his right hand.

* See Plate XXIV. † *Karma-pa*, naturalized from Sanscrit.

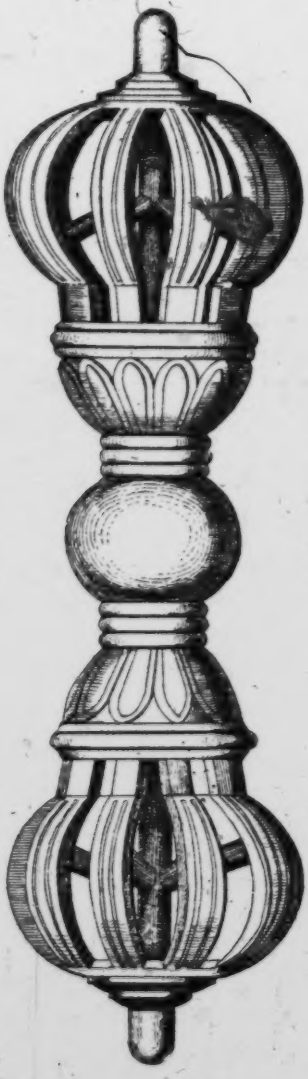
1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

793

The DORGÉ, Sceptre or Thunderbolt.

From
SANCHI.
Bas Relief.

From
UDEGIRI.
Sculpture.



From
LADAK.
Full Size.

From
REMUSAT.

p.374a

were quite unknown in Ladák, hence the Indian word. 600

BELL--teeloo or treelo (small or hand bell) and SHnga (large). The SHnga is not unlike a small Church bell, it does not swing but is sounded by means of a string, tied to the tongue, which is thus made to strike the bell. tripSHil (the bells usually seen on the breast band of the ponies of Lámas and Lhása men). 534

BETROTH TO--treechhang (or teechhang) stàr ches, among Ladákis, betrothals, which are the occasion for a little drinking of tea and chhang, are arranged by parents in consultation with relatives. Having fixed upon a match, which from a wordly point of view, seems desirable, they then refer to the lámas, to see if the destinies of the proposed couple suit. If they are found to be unsuited the betrothal is given up. A youth is betrothed when he is about 20 years of age, and a girl perhaps two years earlier. After the betrothal or "teechhang stàr ches, the wedding or "pakston" may take place within a month, or it may be put off for a year or more. If a male child possessing property, is left alone in the world, he is betrothed at once to some fully grown woman, who acts, as [11] his nurse during his childhood, and as his wife during his later years. This is not found an inconvenient practice as a Tibetan may have two "little" wives, in addition to his original "pakston" wife. The dowry (rinto) is fixed at the time of betrothal, but it is not given till the marriage takes place, and sometimes even after that. This dowry is paid by the bridegroom to the father or other nearest male relative of the bride. 584 [787] [793] 585 768 584 [595] 585

BIBLE--zhalchat hngáma is the word used by Missionaries, meaning "mouth promise former." If an ordinary villager used the expression, he would mean that he had obtained a promise actually from the mouth of some superior. See also under "Gospel". 600

BLESS TO--chagyang táng ches. This term is applicable to the "laying on of hands" or blessing, bestowed by a high lama, or incarnation, placing his hand on the bowed and bared heads of the laymen kneeling before him. The general word for "to bless" is "skiopches" God bless you; konjok kiol la skiopSHes dzat SHik. Chinlap táng ches is "to give sacred pills". 793 786

1 [i.e, barley beer -- ANALYST]

876 FRECKLE--teep-khap. Ladakis think that freckles are caused by looking at one's reflection in the unwiped mirror of another person, for this reason, before using another person's looking-glass, a Ladaki will be careful to wipe it thoroughly.

764 [49] FUNERAL--Buddhists in Ladák like to keep a dead body as long as possible, for the purpose of praying over it, and performing other religious ceremonies. For this reason it is considered better that a man should die in winter, when his corpse can be kept for 15 or 16 days, than in summer when the body must be burnt on the third day after death. When a death occurs, intimation is sent to all relatives to come to the funeral. At the time of the funeral "chhang"[1] and "satoo"[2] is provided at the house of the deceased, but the guests are all silent, and pretend to be much affected. They will eat and drink sadly, so long as the corpse is in the house but when it has been removed, they will not eat or drink in that house for a month. At the time of the occurrence of a death, a "hlobon" or "abbot" is sent for, from the nearest monastery; this official reads some religious extracts (this is called phóa tap ches) for half an hour or so, while so doing he holds the sacred book (phóalung speycha) in one hand, and with the other hand he takes hold of the pigtail of the deceased, if a male, and of the hair of the deceased, if a female. While reading the funeral service, the Abbot keeps on pulling and jerking the hair of the corpse. If by the time the reading is finished, any blood has come from the nose of the corpse, it is considered a very happy sign, as proving that the spirit (sem soul or SHok or SHrok life) of the deceased has entered into the presence of the Divine Idea (konjok), i.e., has entered paradise (zhing-kham or thóris), and attained nirvana (stongpa ngyid).

793 764

675 If no blood is to be seen, it is considered a sign that the dead person's spirit is wandering about in space, awaiting re-embodiment. In this case payments have to be made to the Lámas to pray for the wandering spirit.

764 614 [50] Having completed the reading, the Abbot stands aside, and the "phas-spun" of the deceased come with ropes, and tie the deceased into a squatting position; knees, hands and neck all tied close together. If the corpse has got stiff, the bones are broken, so that the necessary squatting position may be attained.

1 [BARLEY BEER--ANALYST] 2 [BASIC BARLEY FOOD--ANALYST]

764 The word "phas-spun" signifies the persons who perform the funeral
614 ceremonies, in so far as these involve the touching of the corpse. The office of "phas-spun" is hereditary and unpaid, a male corpse is attended upon by male "phas-spun" and a female corpse by female "phas-spun". If a stranger comes to a village, where his family has no "phas-spun" it is necessary for him to get some one to agree to undertake the office, a dinner is then given, and the man to whom the feast is given becomes the family and hereditary "phas-spun" of the giver.

It never happens that a "phas-spun" declines to perform his part. If a person dies without any "phas-spun," his corpse is treated as that of an animal; no one will touch it, and no religious ceremonies are performed over it, a rope is tied round it, and it is dragged away and either thrown into the river Indus or buried. But to return to the narrative. When
764 the "phas-spun" numbering from 7 to 9 persons, have tied
614 up the corpse (ro) into the approved attitude, they put it
[778] into a cotton cloth bag (róres), and then remove it from the
●793 room in which it is, and take it to the "Chhodkhang" room (see "Church") of the house, and put it in a corner of the room, and stretch a shawl or other cloth across the corner, so as to hide the corpse. The Abbot (hlóbon) then comes into the "Chhodkhang" room, sits down just to the left front of the corpse and with his back to it, and other Lámás of lower rank also enter the room and sit facing the "Hlóbon." As soon as the corpse has been put in to the corner by the "phas-spun" these people retire, and none but priests are admitted into the "Chhodkhang," and these remain to pray, and to keep alight 101 brass lamps (chhodmey), and to offer food and drink to the deceased. The "phas-spun" and relatives of the deceased sit in another room. Till the time for the funeral or burning ceremony arrives, Lámás remain day and night in the "Chhodkhang" by day from seven to ten Lámás are
[787] probably present, and by night only one or two. The Lámás consult their books to see what is the auspicious time (zhák záng) for the corpse to be removed to the burning ground (turtsa). When the time arrives for removing the corpse, the "phas-spun" and the nearest relative, (i.e., heir) whether male or female enter the Chhodkhang, and the "phas-spun"

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614
793

lift the corpse, and place it upon the chief mourners back, the latter then, bends down leaning upon two sticks carried in the two hands, and aided by the "phas-spun" carries the corpse to the entrance of the house; here it is placed in a square shaped coffin or box (rórGHam) provided by the monastery conducting the funeral. The rórGHam is then carried either by the "phas-spun" or relatives of the deceased, to the burning ground. If the chief mourner is a woman, she does not come to the burning ground, but, after having walked 3 times round the coffin and prostrated herself before it 3 times, she is conducted back to the house.

On the way to the burning ground, the Lámás go in front, praying and playing musical instruments, then follow the relatives, etc., and last of all comes the coffin. The corpse is placed in a sort of oven; the face being put down against the ground; the wood is then lighted and ghee is poured over the corpse by the Lámás.

When the first bone drops from the body, probably after 3 or 4 hours, the funeral ends, though the "phas-spun" remain to complete the burning. The Lámás take the bone back to the "Chhopkhang" of the deceased, and there pound it up, mix a little clay with it, and put it into a mould, which shapes it into a figure or idol (tshatsha). If the deceased was a rich man, this figure is built into a "Chhorten," (see Cenotaph) built for the purpose, and if he was poor man, the figure (tshátshá) is taken and placed in any old "chhorten". On the evening of this day, an open air feast is given to the mourners who then disperse.

778

804 [51]FURLONG--The Ladákis do not measure distances as we do, but the Indian word "kós" or "kóso" is generally understood to mean about 1 1/2 to 2 miles. The Tibetan method of measurement is by the "migthoug," which means the distance, up to which a man can be clearly seen with the naked eye. In the clear atmosphere of Ladák, this would mean about 1 1/2 miles. Another method of measurement is by the "tháng" or "plateau". This is of very little use, as the "tháng" may be only a few hundred yards long, or it may be several miles long. For further information, see under "Lineal measure".

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, B. Social and Religious Life.

The Buddhism of the Punjáb Himalayas.

only one wife, unless she should have no son. Women are not married in Láhaul merely to till their husband's land. It is very common to engage labourers for that purpose."

The Buddhism of Spiti and of the higher parts of Páng in Chamba, the only portions of the Punjáb whose inhabitants have returned themselves as Buddhists, is the Lámáism of Tibet, perhaps the most utterly corrupt form of the religion of Gautama. We have already seen how largely, so soon as we enter the Himalayas, the Hindúism of the plains becomes impregnated with the demonology of the mountain tribes. A similar fate befell Buddhism in the mountain ranges of Central Asia. To the mysticism, with which the northern school had already clothed the original simple creed, have been added the magic and devil-worship of the Tantras and the impure cult of the female principle or Sakti, till the existing system is a superstition rather than a religion. "As in India the Bráhmans have declared all the ancient village *thákurs* and *devís* to be only so many different forms of Mahádeo and Parbati, so in Tibet the *lámás* have craftily grafted into their system all the ancient gods and spirits of the former inhabitants. Hence, though Buddhism is the prevailing religion of the country, yet the poorer people still make their offerings to their old divinities, the gods of the hills, the woods and the dales. The following are some of the classes of deities which are worshipped under distinct Tibetan names: Mountain Gods, River Gods, Tree Gods, Family Gods, Field Gods, and House Gods. The mystical system of the Tantrists has been engrafted on the Buddhism of Nepal and Tibet, and the pictures of the prevailing sects are filled with representations of the three-eyed destroying Iswara and of his blood-drinking spouse,* while the esoteric doctrines include the filthy system of Buddha Saktis, or female energies of the Pancha Dhyáni Buddhas, in which the *yoni*, or female symbol, plays a prominent part." The wrath of Káli is daily deprecated in the religious service of the temples,† trumpets made of human thigh bones are used, and offerings are made to the Buddhas in which even meat is included, though one of the precepts most rigidly insisted on by Gautama was a regard for animal life. The priests "foretell events, determine lucky and unlucky times, and pretend to regulate the future destiny of the dying, threatening the niggard with hell, and promising heaven, or even eventually the glory of a Buddha, to the liberal. Their great hold upon the people is thus derived from their gross ignorance, their superstitions, and their fears; they are fully imbued with a belief in the efficacy of enchantments, in the existence of malevolent spirits, and in the superhuman sanctity of the *lámás* as their only protection against them. The *lámás* are therefore

* The image of Iswara has a snake round his waist, carries a thunderbolt or a sword in his right hand, and is trampling human beings beneath his feet. He is represented as frantic with anger, his eyes staring, his nostrils dilated, his mouth wide open, and his whole body surrounded by flames. His spouse is of a blood-red colour, and wears a necklace of skulls; in her right hand is a sceptre surmounted by skulls and the holy thunderbolt, while with her left she carries a cup of blood to her mouth. A circle of flames surrounds her body.

† This service is described at length in Chapter XIII of Cunningham's Ladákh; it bears no little resemblance to the ceremonies of the Roman Catholic Church.

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4

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NOTES ON CUSTOMS AND BELIEFS IN SPITI.[1]

BY H. CALVERT, I.C.S.

(*Communicated by H. A. Rose.*)

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SPITI is a portion of the Kullû Subdivision of the KÁngrÁ District of the Panjab on the Tibetan border. The following notes were made by Mr. Calvert during a tour in 1904.

I.

Customs connected with the Social Relations.

Betrothal.

584 [556]

Betrothal is usually preceded by verbal inquiries through a relative or friend as to whether the father of the girl is agreeable, who usually takes with him a needle as an emblem of the well-being of the family making the enquiry.[2]

If the girl's father intimates his acceptance of the proposal, the boy's father takes some *chang* (barley brew) and *khâta* (cloth) to him. If the girl's father drinks the *chang*, the betrothal is complete.

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A *lima* is then consulted as to an auspicious day for the wedding, which may be six months or a year later. The boy's father has already referred to the *lima* to ascertain if the marriage is likely to be fortunate before he made proposals for the betrothal.

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If, after betrothal and before marriage, the girl prefers another man, or is married by her parents to another man, the first *fiancé* is given a pony or a sum of money as compensation.

If a young boy be left an orphan, his relatives select a grown-up woman as his wife, to look after him and his property as foster-mother as well as wife. The boy cannot on attaining his majority marry a second wife.

Marriage.

582 [614]

Marriage within the *got* is prohibited, but interchange of sisters is allowed and cousins may marry.

A man may marry a woman of an inferior *got*, but a woman must, if possible, marry a man of superior *got*.

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[1] In Tibetan, sPiti.

[2] A needle, sent by one relative or friend to another by people who cannot write is a sign of the well-being of the sender.

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4
Spiti 49a

Divorce.

A son-in-law who has been adopted cannot be divorced by his wife as in Ladâkh. 586

There is no custom in Spiti of a widow divorcing herself from her dead husband.

Unfaithfulness and refusal to cohabit are reasons for divorce, but incompatibility of temper is not.

In cases of divorce both parties go to the Nono.

If the woman is in fault, her jewels and *perik* (head ornament) and a pony are given to the husband. If the man is in fault, a field is given to the woman for her maintenance, but she can only retain it so long as she does not marry again. The man may re-marry. [587]

A wife's adultery is usually condoned by the present of a few rupees to the injured husband. A husband's unfaithfulness usually only results in a quarrel. A single lapse is not ground for a divorce, and only cohabitation with his paramour can give his wife right to a divorce. 586 837

Pregnancy.

A married woman wears white breeches till she is pregnant, when she wears red or black. Unmarried girls wear white breeches up to twelve and afterwards red or black. 843 292

Naming.

The name of a child is selected by a *lâma* after reference to the Sacred Books, who receives for the service a *khâta*, or piece of cloth, such as is given by visitors to a monastery. 553 793

When naming the child, the *lâma* places a little bit of cloth upon it, or, if the child be not present, sends the cloth to its parents.

In every monastery *kesar*, or green, water is kept; *i.e.*, water in which *kêsar*, saffron, has been placed. And sometimes, but not always, when naming a child, the *lâma* sprinkles it with *kêsar* water.

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by people who cannot write, is a sign of the well-being 000

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4
Spiri

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The wealthy take their children to the monastery to be named and pay a heavy fee, but the poor bring the *láma* to their homes, feed him and give him a small present of cash or grain.

The child to be named must be over a year old and may be as much as three years old.

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[787]

If a child die without being named, it is buried. If it dies after the naming ceremony, the Sacred Books are consulted as to the disposal of the body.

The naming ceremony is not considered to have any effect on the child's future.

Adoption.

a.—Where there is no son.

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If a land-owner have no son, but only a daughter, she is ordinarily married to a man ranking as an adopted son. This man must be a younger son and so able to leave his father's house. He is not in any way looked down on.

However, if the land-owner have a younger brother who would ordinarily be a *láma* he can object, because a son-in-law can only be taken into the house as heir with his consent, and he can claim to cohabit with the land-owner's wife and beget a son. Or, if the wife be old, he can marry another woman and try and get a son by her. If he does, the elder sonless brother is turned into the *khang chung*, and the *láma* takes possession of the *khang chhen*.

b.—Where there is no child.

If there is no child and no younger brother, or if the younger brother does not object, the land-owner adopts a married man of his own *got*, or he adopts a girl and finds a husband for her who is made his heir. If in this case, the younger brother objects he can be bought off with a field or a pony or money or some similar present.

c.—The adopted son.

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Once a man is adopted as a son, he cannot be set aside, but there can be no adoption if a real son exists. If, after adopting a son, a real son is born, the latter becomes a younger son, and has to become a *láma* or is given a field for maintenance, while the adopted son gets the main portion of the land. The real son cannot object.

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789 Bushans of Pin. It has three edges and an elaborate handle.

An old trick of the Bushans, which I have seen them perform, is to wave the magic dagger over a stone and then to place the stone on a man's chest and break it in two by hurling another stone on to it.

Amulets.

751 The *shungwa* is an amulet containing a paper, with *mantras* and prayers against sickness, falling stones and so on, written by some well-known abbot.

The *chhoh shun* is an amulet specially worn during a journey.

Lucky and unlucky days.

777 Special days are lucky or unlucky for special acts; *e. g.*, starting on a journey, cutting a crop, sowing a field, and so on. Everyone knows these, and *lámas* are only consulted for special occasions.

Unlucky days for journeys, when there is no time to wait, are thus evaded. All you have to do is to walk 20 or 30 paces in the opposite direction to that of your journey and you can go on your way rejoicing.

There are no lucky days for crossing the Spiti River.

•[793] Unlucky days for actions, which must be performed, are thus evaded. Call a *láma* to read certain *mantras* and pay him a fee in money or grain and all will be well.

Hares.

262 The people of Spiti will not eat hares, as they hold them to be a kind of donkey. The name for them (*ríbong*) means wild ass.

Earthquakes.

823 The God of the Earth is a frog and occasionally shakes it, as it is balanced on his back.

Deformities.

732 777 A child born with an extra finger is lucky, but a child born with the number short or with the fingers incomplete is unlucky. The people do not admit killing off such children.

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Spiti

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ORIGINAL ARTICLES.

With Plate M.

Tibet: Disposal of the Dead. Singh.

Disposal of the Dead by Mutilation in Spiti (W. Tibet). *By Dr. Bhagwan Singh.*

133 The district called Spiti is now under British administration, and forms a part of the 149
(3 "Kangra District in the Punjab. On all sides it is surrounded by the snowy ranges of the inner Himalayas. The whole of this country lies on the banks of the Spiti river, which in turn is a tributary of the Sutlej. The altitude of Spiti is from 9,000 feet to 14,000 feet above sea level.

About a century ago Spiti was a part of Central Tibet, since when it was annexed by the then 779 Raja of Kashmir, and subsequently taken over by the British Government. The inhabitants follow 144 the Buddhist faith as practised in Tibet, and are of Mongolian origin, with an admixture of Aryan 177 blood. Practically all their customs are derived from the usages of pure Tibetans.

724 I propose in this article to give an account of one special mode of disposing of the dead—disposal by mutilation. As has been already stated by the Rev. Walter Asboe, in his account of the disposal of the dead in Tibet, there are four methods employed when disposing of the dead. They are (1) Mutilation of the corpse by chopping it in pieces; (2) Cremation on a funeral pyre; (3) Burial in the earth; and (4) Throwing the corpse into the water.

766 I was informed that whilst the corpses of laymen may be disposed of in any of the four ways already mentioned, ecclesiastics are always cremated on a funeral oven made of stone or earth in the form of a square. This applies especially to Spiti, for in other parts of Tibet both clergy and laymen alike are cremated after death on a funeral pyre of logs.

764 The most propitious time for mutilating corpses is when the harvesting and winnowing operations 793 are performed, whilst at other seasons of the year the mode of disposal is determined by the lamas (priests) who consult their religious books for the most auspicious method.

The site chosen for the mutilation ceremony is usually a good distance from the village. Here again the lamas are consulted as to the most propitious position—whether it should be the north, south, east, or west of the village.

000 During the month of August, 1932, I went on a medical tour to Spiti, and I was fortunate in visiting a village where the mutilation ceremony was performed.

On August 26th I reached a village called Manay, situated on the right bank of the Spiti River. On arrival there about midday, I was informed that a young man suffering from pains in the abdomen had died early that morning.

On inquiry, the villagers told me that the day before my arrival the deceased went with some people from the same village to repair a road running between Pow and Manay. Whilst lifting a boulder which had obstructed the road, he felt slight pains in his belly, causing him to abandon his work and proceed home. These pains increased in severity, followed by vomiting and acute constipation. The pains were spasmodic, and localised in the region of the navel, and he was unable to lie on his back, but remained in a sitting posture until his death.

1/1 [See source # 13 in AJ1 Tibet AJ1 -- Hanly ?

11: Singh D-5 (1932) 1933 AJ4 West Tibetans AJ4
Spiti

000 A local doctor (*Amchi*) was called in to attend the sick man, who was given certain purgatives which were vomited as soon as they were administered. The duration of the deceased's illness was only one day.

Having heard that the body was to be disposed of by mutilation, my curiosity was aroused, and I determined to witness the ceremony first-hand. To achieve this end I was obliged to simulate great interest in the local religion, and professed myself an ardent Buddhist. To my surprise I received consent to follow the funeral cortège, and to be present at the actual ceremony of mutilation.

7;4 The place where the mutilation ceremony was performed was on a small hillock by the side of the Spiti river, about a mile and a half from the village. Eight men carried the dead man on an improvised bier made of four rough pieces of wood crossed in such a way as to form a square shaped seat. Immediately after death the deceased's neck was broken by one of his relations. The lower part of his right leg having been flexed at the knee joint and placed over the middle third of the left thigh, so that the calf muscle was clearly in evidence, a yak hair rope was passed in a figure of eight round the leg, thigh, and neck, bringing the head down very close to the knee. The corpse thus trussed was placed on the bier, with two relatives leading the funeral procession. Behind the eight bearers of the corpse came some villagers amongst whom were two men, one carrying a log of wood, and the other an axe and hunting knife.

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FIG. 3. CARRYING THE DEAD MAN FOR MUTILATION.

About two furlongs from the village the procession reached a prayer wall. At this point the two men leading the procession returned to their own village bearing flags and a banner with a goddess painted upon it.

On arrival at the site of the mutilation ceremony, the body was taken out of the bier, and the clothes and funeral ornaments stripped from the dead man so as to expose him naked. Two lamas (priests) then took up a position about thirty feet from the corpse, and faced eastwards, whilst another lama squatted on the ground to the south of the site of mutilation. These men held ritualistic instruments in their hands, and muttered prayers.

764 In the meantime, the executioner on
767 whom the main business of mutilation devolved, placing himself in front of the corpse drew it over to a flat stone just visible above the ground. Then, after cutting the rope which secured the deceased lest he should rise and do some harm, he laid the dead body on the stone with its knees in a flexed position. This done, he placed the log of wood under the cervical region, cutting with his hunting knife the skin, fasciæ, muscles, and other soft structures of the neck. Then taking the axe from his girdle, he severed the head from the body, and placed it close by. He now proceeded to open up the abdomen. First, he caught the abdominal wall in the epigastric region with his left hand, and with his right he introduced his knife at the tip of the xiphoid and cut the abdominal wall horizontally, and the flap thus made was turned downwards over the pubic region.

[763] On opening the abdomen fæculent fluid gushed out. The small and large intestines were semi-distended and bulging. It being of great importance to ascertain the disease which caused the deceased's death, the mutilator used a small piece of stick to elevate and examine the intestines. His verdict was that the man had died from a fatal bilious attack, though so far as I could see the liver was quite normal.

000 Standing close to the body I could see that the intestines were distended, and part of the small intestine was chocolate colour (gangrenous). Besides this it had the appearance of having been ruptured and perforated, which fact rather confirms my belief that the extremely violent aperients administered to the man during his brief illness produced these disastrous results.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

were following the small Yunan River down to Kilung. A Tibetan who was bringing a caravan to Patseo twirled it as he followed rangy mules loaded with wool and marmot skins. And as he twirled it, he kept murmuring to himself, *"Om Mani Padme Hoom."*

In the main monastery at Hemis there are a half dozen or so prayer wheels set in the left-hand wall along rough rock steps leading down from one wing. They are perhaps eight by eighteen inches and filled with prayers. They too are engraved with *Om Mani Padme Hoom.* One spins them clockwise as he goes up or down the stairs, waiting, in case another has preceded him, until the earlier spin has ended. And as each spins, he murmurs, *"Om Mani Padme Hoom."*

Some prayer cylinders are spun by the wind. There is a large one at Hemis, about three feet long and eighteen inches wide, hitched up to paddles and turned by water. It too is filled with prayers that are repeated incessantly day and night, week after week, year after year. And the prayers say millions upon millions of times, *"Om Mani Padme Hoom."*

There are practically no doctors in Ladakh. Although each monastery will have a lama trained in native medicine who will take care of the illnesses of the monks, there is no medical service for the people. A villager who is sick sends for a lama. A child or the wife makes the journey to the nearest monastery (perhaps thirty or forty miles) and brings back a lama. The family gives the lama his board and lodging and pays him as much per day as it can afford. A man with a special attachment to the lama may turn his wife over to him for the duration of the visit. For these considerations the lama prays. He sits by the bed of the sick person for hours, for days on end, driving away the evil spirits that have caused the illness. And as he sits, he chants endlessly, incessantly, *"Om Mani Padme Hoom, Om Mani Padme Hoom."*

Buddha did not believe in mortification of the body as a means of salvation. But that belief is a religious longing deeply rooted

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

342 for reading his holy books and repeating his prayers. Here, 1
788 too, the lamas are accommodated when they are sent for to
● 793 come and "do religion" in the house. Their presence can be detected from afar by the monotonous beat of their drums, while nearer at hand the sound of their chanting can be heard. At such times, lasting one or two days, the priests must be both fed, and paid in money.

788 Where a whole room cannot thus be set apart for religious
778 purposes, a small corner in the best room will be arranged as an altar with all the necessary paraphernalia of ritual. These include the brass vessels for burning oil, vases containing peacock feathers, and chased vessels of brass, copper or silver or combinations of these to hold the rice, barley and other offerings. Quaintly-shaped vessels for holy water, small idols in metal cases, with a tiny window in front and slots at the side through which string may be passed to tie them round the waist when travelling, salutation-scarves of wide meshed raw silk, little bits of tawdry rags, doubtless blessed by some Skushog, and one or two sacred books in their long covers also find a place there.

554 One has often noticed in Mussulman homes that the best
[758] room is always used by the head of the house if he falls sick, and in most houses the best gowns and coats, especially the headman's, adorn its walls, along with soiled Turkish towels hanging on rough pegs. But surely the best and brightest room is most conducive to a successful toilet and effective ablutions!

342 The ordinary inhabitant, however, who only gives his religion an average place, and who cannot afford many lamaistic luxuries, generally has to make a living-room of his best room, though as we have already indicated most houses have a large bright room upstairs for use in summer. The greater part of the side of this is a window space, framed in wood with three or four longitudinal partitions, each of which can be filled to any height desired for warmth or privacy by

1 [i.e., in private chapels in better-class houses in town — Analyst]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

ritual from Catholic missionaries, who formerly passed through Tibet or were working on the Chinese border of this now closed land. The rosary, the ecclesiastical vestments and mitred hats are also very suggestive of this. Their own explanation can be found in the following story. Raschung, the disciple of the great saint and singer, Milaraspa, was told by his master to fast for seven days, after which he was to go to the bazar where he would meet a Yogi of the name of Tipu, whom he would recognize by the fact that his face was blue, and his conjunctivæ red. He also would be wearing the skin of a striped antelope, and would be holding his trumpet up towards heaven and blowing it. Having found and identified him, Tipu prophesied to Raschung that he would die in fourteen days. When Raschung returned to Milaraspa with this sad news, his master informed him that he had sent him to Tipu as he was aware of this fact, but that if he fasted another week and then went to the goddess "*Ma chig grube rgyalmo*," she might be prevailed upon to prolong his life. Having followed out these instructions, the goddess inquired from him how much longer he wished to live. He answered "Until I myself feel I wish to die." She granted his request, handing to him the secret of the mystical rites of prolonging life. He lived just as long again, and then departed from this existence when he was eighty-eight years, and at the same age as his master, Milaraspa, died. It is said that these rites have been handed down since then by a regular episcopal succession, the names of those succeeding being actually given.

The auspicious day having been decided on by the *Onpo*, there is to be a celebration in the compound next to our house, so we will go to watch it. Along the length of the private dwelling, which was built recently with a view to religious ceremonies taking place there, runs a verandah raised about five feet above the court-yard in front. In the centre sits the *Skushog* on cushions behind a low ornamented table, on which

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is placed at his right hand the holy pot containing the peacock feathers, in front of him the *Dorjhe* (thunderbolt) and bell, and to his left a bowl containing rice. Behind him and to the left is an altar, which is erected in the form of a pyramid by means of steps, on each of which there are a great number of brass bowls containing offerings of butter, rice and water. On the top is an image, most likely that of the tutelary deity of the presiding *Skushog*. In the immediate vicinity of the celebrating lama other priests are present to assist. Behind these on either side sit the more prominent Buddhist laymen of the town, all with heads reverently uncovered. In the court-yard below the verandah, the poorer worshippers are sitting on the ground, with the men generally in front. On inquiry we are told that the celebrating priest has carefully prepared himself for this ceremony. For twenty-four hours he has sat alone in meditation, and, by means of the repetition of many prayers has purified himself from all his sins. While doing this he has the *Tsebum*, or "Vase of Life," in front of him. He suddenly sees the *lha* (the god) enter it and says *Da drub tsar*—"Now it is fulfilled." He then dons his ceremonial hat and comes out to the congregation in order to distribute life to those present. The service begins with the reading of the holy books, by the *Skushog*, who holds in his right hand the bell, which he rings at appropriate moments and in his left the *Dorjhe*, which he turns, whilst the lamas respond every now and again in a sing-song tone of voice, blowing their shawms and clashing their cymbals. The elements are now distributed. In front, walks the *Skushog* with the "Vase of Life" in his hands. Passing along each row, he touches each worshipper's head with it. Behind him follows a priest with the "Wine of Life," of which he pours a small quantity into the cupped hands of each communicant. This is carried reverently to the forehead and to each eye in turn and finally to the mouth to be drunk. The wine is actually only made of water, coloured with saffron

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

796 and sweetened with sugar. This distributed, the bread, or
● 793 " Balls of Life," are administered from a large dish. These are made of barley-flour, and not only does the participant receive one for himself, but he may obtain sufficient balls for those members of his family who were unable to attend. Now the *Skushog* ties a *srungdud* (Keeping knot), and gives one to each person present. He takes a small piece of rag, coloured red or green, makes it into a knot, breathing on it the while. This is then attached to the hat and preserves the the wearer from disease and death. Finally comes the collection, the worshippers filing past and presenting the *Skushog* with salutation scarves, and money.

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all go indoors and spend the time dancing until the fateful hour foretold by the *Onpo* arrives, when the actual marriage takes place, and the bride appears. A scribe is present to write down everything which is taken away by the bride in case of a divorce. He, the friends, and the hairdressers will receive presents from the father or uncle. The hair of the bride (or bridegroom) has to be dressed that same evening, and she now puts on a white head-dress, the wearing of which is the actual wedding rite. Her dress is usually an ancient one, which goes from house to house. She comes into the living-room, and sits on a carpet on which the sign of *gyung-drung* (the Swastika) has been made in barley. Across the room a rope is stretched on which the father and mother place the clothes, while on the floor are the pots and pans which they are giving their daughter. The lamas now arrive to perform the *yangkuk* ceremonies (*yang* means blessing, *kuk* calling forth), so that the daughter may not take away with her the blessing of the house. The *nyopas* present each lama with a piece of cloth, which the latter place on their heads ; to the girl's parents they have to give a salutation-scarf, and to her relatives small pieces of white cloth. After this ceremony, the lamas leave, and now the parents of the bride also present her with salutation-scarves, which is a duty of each relative also. The bride then weeps copiously, and lauds all that has been done for her during her life. The leader of the *nyopas* now takes her into the small temple or private chapel of the house to say a last good-bye, for after this day she may never again enter this temple, having married into another *paspun* (clan). She is then taken on a pony to her new home by the *nyopas*, and this happens about midnight, for, if the bride be taken away by day, a fine has to be paid either to the King or to the neighbouring monastery. Before starting, the father and uncle of the bridegroom once more enter the house, and, again presenting salutation scarves and a small sum of money, thank the parents for the gift of the

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643 651 644 [778] 643 574 [593] 643 793 [791] 788 792 [784]

the only village from which he is allowed to take the revenue. His whole income has been computed at about Rs4000, approximately £260 per annum, which leaves little margin to one who is still supposed to entertain on a royal scale. His castle stands on the side of the hill ending a spur from the main range ; it is entered through a court-yard, through which, up various steps, we reach a large room—the royal living room. In one corner is the King's altar, next to that a bed with bedding rolled up. This is where his Majesty seeks repose, while his Queen and his Mother sleep on the floor. We are received by the King, who shakes both our hands. The two ladies, too, give us a hearty welcome, first the elder, whose cataract we had extracted some years ago, and then the younger. We are requested to sit on rugs spread on the floor, and soon have various Ladaki dishes placed before us, most of them very tasty, even to Western appetites, although we can hardly include the butter-tea in this category. Conversation flows easily, for there is much to say and many questions to ask and answer. Among other things the reigning Queen informs us that her husband has no head for figures, so that she has to be the business manager, and she certainly looked capable of seeing to the temporal affairs of the realm. When it comes to those of a spiritual nature, however, his lady has to leave the leadership to him, and the number of his ecclesiatical responsibilities is quite considerable. Before the New Year, the horologist has to tell him of dangers to come, and to advise him what scriptures must be read to avoid them. Every month, for six days at least, the lamas must read *chos* (religion), and must be fed with two pots of tea, soup containing wheaten flour, two earther ware pots of beer, twenty measures of parched barley-flour, besides one pound of butter to decorate the offerings which are made of barley-flour, and ¼ lb. of oil for their lamps. On the 15th and 18th of every month, no meat may be eaten, or the *lhus* (spirits of the underworld) will be annoyed. From

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the 25th of the tenth month till the 3rd of the eleventh month, eight lamas from Hemis have to come to read services for the stabilization of his throne. One cannot help thinking that these must have become slack in their devotions! At other times the gods of peace and war have to be propitiated by further reading. By the time all these ceremonies have been performed, there cannot be many days on which the lamas have not to be rewarded for services rendered, and—all on about Rs4,000 per annum.

Then he himself has his matins and evensong to read. Even before the family has risen he must get up and read his *chos*, and after they have retired he has to perform more ceremonies.

So pass the days of this monarch; little of interest occurs in his life, which is filled up with a monotonous round of senseless readings of holy books, which neither he, nor those who read, try to understand. The word "Ichabod" might indeed be written over the house of Namrgyal.

Although the Rajah of Stog, as he is termed, is the chief ruler in this country, there are other royalties of minor importance, thus the "King of Marshro" has but one village under his sway. His eldest son will rule in his stead one day, whilst the powers which decide in what bodies *Skushogs* reincarnate have fortunately discovered in his younger son, the new Bacola, the *Spitug Skushog*.

In Zankskar we have already met a King, who is also a *Skushog*, in fact, he is prouder of his priestly office than of his royal rank, and stranger still is the custom of that country, where the heir apparent to the throne is the second son and not the eldest, who becomes a proper lama.

Whilst we were in Padam, the capital of Zankskar, a poor old gentleman called on us in our tents with a few dried apricots and some candy sugar. After some time we found that he was the real scion of the royal house of Zankskar, but his ancestor had lost his crown by trying to oppose Zorowar,

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Lahul

796 In the fourth month ploughing operations begin, preceded by the ceremony of blessing
782 the ploughshare and the yoke of oxen. *Mar-zan*, *kal-chor*, and *la-shen* (roasted buck-wheat) and *sang-shū* are sacrificed to the local god, whilst a *mar-zan* and *la-shen* thumb imprint is made on the ploughshare, the middle of the yoke, and on the foreheads of the yoke of oxen.

796 The *Ma-ṇi Tsoi-shū* is celebrated in the fifth month, when the priests hold a service in the
793 village temple, and then adjourn to engage with their lay brethren in drinking and dancing. In this month also the priests, preceded by women carrying volumes of the Buddhist scriptures, bless the fields (*Bum-khor*).

796 At the *Chog'-si-kris* festival, the villagers employ a *Hla-pa* (one in whom a god is supposed
787 to have entered) to disembowel a sheep and scatter the entrails before a sacred tree which is
[776] thought to be the residence of a fierce deity whose insatiable appetite demands the sacrifice of blood.

Following closely on this function, comes the *Tsoi-shū*, when the priests, elaborately adorned,
[793] perform a devil dance. Large quantities of beer have to be provided by the people to regale the performing lamas (priests).

During the eighth month when the *Kar-sa-rig'* festival is held, a certain individual cultivating what is known as the fields belonging to the village god, has to sacrifice a sheep, and supply the village with 120 lb. of beer by way of tax for his property. Again at this time a function called *Sang-rag'* is held, at which two he-goats must be sacrificed to a she-demon (*Nies-pa-rang*). Immediately after this ceremony, those who possess ponies ride to a neighbouring village, where they engage in horse racing. A sheep having been sacrificed to the local god, and the remainder consumed in a half-raw condition, the shoulder blade is reserved as a target stuck in the ground. The horsemen then gallop over the course, and, as they pass the target, they throw stones at it endeavouring to shatter the bone of the sheep.

796 Before dismantling the corn ricks preparatory to threshing operations which take place
533 during the ninth month, one *drang-rgyas*, one *kal-chor*, and a *sang-shū* are offered in sacrifice to
787 the gods. Then the threshing begins, and as the oxen revolve round the centre pole in the threshing floor, the following songs eulogizing the cattle (in very much the same way as a farmer in the West will encourage his beasts of burden while performing some agricultural task) are sung :—

G.

Refrain : "*Hollo, hollo, hollo, hollo.*"
The cow goes round the threshing floor pole,
The bull goes round on the outer circle.
Refrain : "*Hiri-do, hiri-do.*"

The *dzo's* horn is like a conch shell,
The *dzo-mo's* tail is like a salutation scarf.
Refrain : "*Hiri-do, hiri-do.*"

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577 539

24. (*a*) ཨ་བ་ཤི་ཡིན་བསམས་པིན་ན།
ཏ་ཀན་ཞིག་ལ་ཅི་ལ་མ་བཙོངས།།

(*b*) a'ba shi'in sam'spinna
star'gan cig'la cila ma tsong's.

(*c*) If you thought [knew], that father will die,
Why did you not sell him [before dying] for an old horse.

(*d*) Used derisively. You could not help your misfortune just as you cannot sell your father.

000

(*e*) *Samspin* a contraction of *bsamspa yin.*

577 539

25. (*a*) བཟོད་པ་སྡུག་བྱའི་དགེ་བ་མེད།
ཞེ་སྡང་སྡུག་བྱའི་སྡིག་པ་མེད།།

(*b*) zod'pa lta'bui ge'va med
zhed'dang lta'bui dig'pa med.

(*c*) There is no virtue like patience;
There is no sin like hatred.

577 793 539

26. (*a*) བླ་མ་རང་མགོ་མ་འཐོན་ན།
གཤིན་པོའི་ཡར་འདྲེན་ཅི་བཅོ་ཡིན།།

(*b*) La'ma rang'go ma thon'na
shin'poi yar'dren ci co'in.

(*c*) If the Lama's own head does not come out [cleanly], how will he manage (do) the drawing upwards of the dead.

000 761

(*d*) Used for deriding the immoral life of the lamas.

(*e*) *Thonces* is verb neuter of *btonces*, to put out.

539

27. (*a*) ཤི་སོང་ཤི་སོང་ཟེར་ན།
གཤིན་མིག་རི་ནས་ལྟ་ཡིན།།

(*b*) shi'song shi'song zer'na
shin'mig ri'nā lte'n.

(*c*) If you say "he is dead, he is dead,"
The eye of the dead will look out of the hill.

(*d*) Ladakhi superstition. It is not good to speak much of a dead man, his eye might frighten the speaker.

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273 539 32. (*a*) མ་ཤི་ཚེ་རིང་འདུག་ན་སྲན་མའི་སྲན་ཆང་སྟེར་ཡིན།།

(*b*) mashi'tbse ring'dugna shran'mä shran'chang ster'rin.

(*c*) In the time I live, not die [before I shall die] I shall give you a beer of peas.

(*d*) A threat. Before my death I shall find some opportunity to give you a severe beating. The beer of peas is said to be of a very bad taste.

000 (*e*) *Mashithsering* is a *Compos. adverb.* and *copulat.*

593 539 33. (*a*) མ་བུ་གྲབས་མཐུན་ཆ་ན། ཚལ་སྐོ་ཚོད་མས་ཆོད།།

(*b*) ma'bu drabs'thun cha'na
thsalrgo thsod'mä chod'.

(*c*) If mother and daughter agree in their counsel, breakfast may pass off well with vegetables [only].

(*d*) Much displeasure can be avoided by talking over a thing, before doing it.

000 (*e*) *Mabu* is *Compos. copulat. drabsthun comp. determin.*

539 34. (*a*) བསམ་པ་སྡོན་པ་ན་བདང་ན།
འགྱོད་པ་དེང་ན་ཡོང་འདུག།

(*b*) sam'ba ngon'la matang'na
gyod'pa sting'na yong'dug.

(*c*) If you do not give thought first, repentance will come afterwards.

577 793 539 35. (*a*) བོང་དུའི་རྣམ་ཆོག་པ་སེར་ལྷུག་ན། ཡང་ནག་པ་ལྷུག་ན། རྩོག་སྟེ།།

(*b*) bon'gui nam'chogla ser'lugna yangnathal'balugna, tsogs'in.

(*c*) It is all the same whether you pour gold in the ear of a donkey or dust.

(*d*) Excuse of the lamas, when asked, why they do not teach the people.

000 (*e*) In *namchog* as in many other words the silent letter of the second syllable is pronounced with the first.

539 36. (*a*) སྔོན་མ་སྐག་པ་རྒྱབ་ན། རྗེང་མ་དགོད་མ་ཤོར།།

(*b*) ngan'ma rgag'gyab'na, sting'ma rgod' ma shor'.

(*c*) When the man who walks first, stumbles, the man following behind, must not laugh.

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(*e*) For *a* instead of *la*, see l. *Beda* is supposed to have been originally ཨཕེ་ནདོལ, *bedol*, a travelling outcast man, about the dropping of final *l*, see 4 (*e*); *o* and *a* often change in verbal roots.

41. (*a*) རྟས་འཕང་མྱོང་ངམ། དཔོན་བོས་བཀྱོན་མྱོང་ངམ།།

(*b*) stä'phang nyo'ngam, spon'boe kyon'nyon'gam.

(*c*) Do you suffer from being thrown off the horse or from being scolded by your master.

(*d*) Ironical inquiry, when a person is not in good spirits.

(*e*) There the classical ending *am* of the question is retained, the Ladakhi has only *a*.

42. (*a*) ཕྲུག་ལ་དེ་ར་དང་བཙུན་རྗེ་ལ་རབ།།

(*b*) thrug'ala spe'ra dang tsun'jungla ja'u.

(*c*) Speech [of adults] is to a child, what a *jau* is to the *tsunjung* [the lama apprentice].

(*d*) It is not good to speak of everything before children, just as the *tsunjung* is not deemed worthy to receive a *jau*, [after having taken part in a religious ceremony].

(*e*) *Spera* is originally *dpe sgra*, for *ra* instead of *sgra*, see 7 e. *jau* = a little tea, because everything used to be bought with tea in Tibet, a Tibetan silverjau = 3¼ annas, btsunjung = btsunchung, see Ladakhi Grammar, laws of sound 6.

43. (*a*) ཁྭ་དེས་ཀོ་ཝགས་ཟེར་སར་དང་བླ་མའི་ཏོ་ཝང་ཟེར་སལ་སྟེབ་འདུག།

(*b*) kha'tä ko'wag zer'sa dang' la'mä tro'wang zer'sala hleb'dug.

(*c*) He arrives at the place where the crow says *kowag* and [then], where the *lamas* say *trowang*.

(*d*) Used derisively of a man, who has nothing to do and spends his life in dullness.

(*e*) *Zersa* is *Compos. determin. trowang* imitates the sound of the big drum.

44. (*a*) སྦལ་དི་སྙིང་ཅན་ཅི་སྙིང་བཀོལ་བཀོལ་ལ།
བོད་སྙིང་མེད་ཀྱི་སྙིང་སྟོར།།

(*b*) bal'ti nying'canni nying' kolkol'la
bod' nying med'kyi nying stor'.

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(*c*) [Looking] at the tricks of the plucky Balti, the heart of the mid Tibetan is lost.

(*d*) An explanation of the constant bad luck of the West-Tibetans on the ground of the national character.

(*e*) *Bkoḅbkol* is a word which seems to occur only in this connection.

45. (*a*) མཉམ་པོ་འདུག་མ་བ་ཐུ་མ་ལ་ཁྱོད།།

(*b*) nyam'po dugs'pa la'maa khyod'.

(*c*) [When] living together, [we say] "thou" to a lama.

(*d*) Respect is lessened by closer acquaintance.

(*e*) *Khyod* is the common word for addressing inferiors or comrades. A lama ought to be addressed with *nyerang*; *dugspa* = *dugpar*. The Supine is sometimes used instead of the Gerund.

46. (*a*) མནའ་མ་མནའ་མ་རེར་ར་ནི་མིའི་ཡོག་མོ་ཡིན།
ཀྱབ་ལ་གཡུ་ཞུང་བཏགས་གི་ནི་སེམས་པའི་མགོ་བསྐོར་ཡིན།།

(*b*) na'ma na'ma zer'ra ning' mi'i yog'mo in'.
gyab'la yu'zhung tag'ga ning sem'pā gob'skor in'.

(*c*) [Although they] call her daughter-in-law, she is the servant of men. On the back many turquoises are fastened, but it is a deceit of the soul.

(*d*) Refers to the low position of the Ladakhi woman.

(*e*) *Zerra* and *tagga* are corrupted from *zerbar* and *btagpar*. The supine used instead of the gerund = *gyuzhung* = *gyuchung* = small turquoises. See also *buzhung* for *buchung*. All Ladakhi women wear their turquoises on a strap of leather which is fastened on the head and descends to the middle of the back. *Semba* = *sems*, soul. *samba* = thought.

47. (*a*) ཁྲ་དམ་ཀོ་བྱག་རེར་བ། རྒྱང་གི་མིག་འཁྲུལ།།

(*b*) Kha'tā ko'wag zer'pa, cung'kā mig' thrul'.

(*c*) The crow has said *kowag*; [in the] eye of the raven it is mistaken.

(*d*) A man may say something very nice, [for instance *kowag*] his enemy will find great faults in it.

(*e*) *Zerpa* is past participle; *cungka* = *skyungka*.

595 shall try to show why in some cases
121 polyandry is fraternal, and in others non-fraternal.

162 The province of Ladak, which I visited,
197 is inhabited by Tibetans speaking an
793 ancient form of the language. Tibet, of
643 course, is run by the Lamaist church and
361 the head of the country is the Dalai Lama.
341 The former kings of Tibet have taken refuge in Ladak since the 8th century A. D.
131 and live in the castle of Leh. The town
175 is very characteristic of Tibetan towns. Flat-roofed houses are very well built on the side of high mountains. The altitude is 12,000 feet, the entire area is snowed in
521 during the winter, and the people live mostly in their houses and do not go out.

164 These Tibetan houses are not very dif-
123 ferent from our own western type of
354 houses, except in one respect. The kitchen here has no chimney, so it can be imagined how much smoke fills the room when they cook. The Tibetans do not seem to mind; though we personally found it very difficult to stand upright in their kitchens when they were cooking and so spent most of our time there on all fours, to avoid the smoke and keep our eyes from watering. The people suffer from eye trouble because of this practice and yet they seem to stick to it in a very curious manner.

291 The characteristic dress of the Ladak
301 women is of red cloth such as the men
523 wear. They have a sheepskin toga which
428 they throw over their shoulders and a very characteristic head-dress, made of a piece of red felt with two enormous ears of black wool. The red felt band is studded with turquoises at the back, family heirlooms, handed down from mother to daughter. Such a headdress is known as a *perak*.

291 The men are tough-looking. They very
857 often have their right shoulders bare; though sometimes they have a Chinese shirt thrown over them. When they are working, they usually have the right shoulder uncovered, however cold the weather may be. Looking at Tibetan children, one could imagine at first sight